

that over eighteen had been immersed, and the next that others were coming. Then a week's silence, and again the paper noted that young brother Bashor had visited Garret county, Md., in company with Elder Silas Keim; had preached over Sunday and fifteen were immersed. Next paper stated that he was preaching at Spring Run, Mifflin county, and the next issue noted twenty-two conversions. Then the Dry Valley meetings; the Hill Valley church and conversions at each place, and then came the news that "brother Bashor had closed a meeting at Clover Creek, Blair county, where forty-two had united with the church after a weeks work."

The *Pilgrim* published by H. B. and J. B. Brumbaugh, at Huntington, Pa., also gave weekly reports of the work. By September the churches wherever I went seemed to be ready and ripe for revival, and when at last over a hundred conversions were reported as a result of meetings in the vicinity of Johnstown, and near one hundred and twenty in the New Enterprise church; thirty-four at Scalp Level; near sixty at Cone-maugh; thirty-two at Somerset; thirty-five at Quemahoning, Somerset county; forty at Berlin and forty-five at Salisbury, and at last one hundred and thirty-seven at Waterloo, Iowa, with fifteen, twenty-five, forty and fifty at various other places, the entire Dunkard church was imbued with the spirit of revival. Young ministers tried their hand at a week's meeting and reaped a glorious harvest. Elders Jesse Calvert, D. N. Workman, Davis Yonce, George W. Cripe and others, entered the work with renewed zeal and all over the United States wherever there was a Dunkard church imbued at all with the spirit of progression, the papers were read and the inspiration to save sinners resulted in revival meetings and large or small accessions to the church.

It seemed that the church which had lain dormant so long was experiencing a visitation from on high. Thousands of the flower and intelligence of the youth of Dunkard families had ceased to attend the church of their fathers, had fallen into the polite skepticism of the day, or were looking for homes in other folds. These were in hundreds of instances reached and reclaimed, confessed and were baptized. Of those who had left the church because of its restrictions many experienced a re-
turn to the old home and returned in
serve thousands people were added to the church, and double that many were made to halt and consider, and had not the unfortunate controversies arisen in the general conference and through the press, and those jealousies arisen between the factions which eventually resulted in division and strife, the church would have entered upon a period of almost unprecedented and undying growth. But even Christians do not always see things the same way in matters pertaining to the policy and interests of their own church, and when the old brethren saw the young flocking into the church from every direction they felt the need of emphasizing restrictive measures to hold them in the old way of worship, lest the usages of the past be evaded and destroyed.

THE ELDER BROTHER.

I want the people who weep over works of fiction to read this story. I know that it will interest them. A great King who lived in a golden palace had two sons. The younger one wandered away in early boyhood. When far from home he was kidnapped by an enemy of the King and taken to the frontier of the kingdom. Then his captor brought him up in wretchedness and rags, yet made him believe that he was happy. He told him that the King, his father, was a tyrant; that if he went back this cruel and unnatural parent would beat him with remorseless severity. The King's enemy so wrought upon the fears of the King's son that, when messengers came asking him to return and promising him a cordial welcome, he would not believe them. He called them liars and cheats and drove them away.

Of course there were times when the boy felt lonely and sad. The filial instinct was in his heart, and would wake up now and then. He longed for a better home than that in which his captor kept him, but he knew not where to seek it, for he had no faith in the father from whom he had wandered. He believed what he was told—that the royal palace was a dreary dungeon.

But one day a stranger visited this wanderer. He was travel-soiled. He was weary. He had evidently come a long journey. He took the hero of our story aside and said to him: "I am your elder brother. Our father is so anxious for your return that he has sent me to seek you and to bring you. He loves you. I love you. His home is not a dungeon, but a house of many

mansions, and in it a place is fitted up expressly for you."

The stranger was so frank and so kind that he made a deep impression on the young man. But what would his master say? He had sold himself to his father's enemy. He was closely watched and could not hope to escape. Possibly, however, the master could be induced to let him go. The elder brother agreed to try. He went to the master and said: "I would like to buy your slave. What is the price?" The master suspected that he was the King's son, and was determined to outwit him if he could. So he replied: "I will sell the young man on only one condition, and that is that you pay for him ten ounces of blood from your heart." He meant, of course, to try to kill the elder brother, and still keep his slave. But the elder brother consented to the terms. He bared his body and told them to take his blood. The master was glad enough to do it. The younger brother looked on while the elder groaned under the weapons of his tormentors, then grew faint, and finally ceased to breathe. He was now convinced that his brother did really love him, and he cried: "O that he were alive again, for then I would go with him." While he was speaking the elder brother opened his eyes. He had brought with him from his father's house an elixir of life. He had taken it just before they began to drain the blood from his heart. That elixir was powerful enough to restore him fully, to fill his veins with new blood and set his heart beating. So he rose up as from the dead. And then the wanderer said: "I know now that this cruel master has deceived. I have faith in my brother, who has come to die for me. I have faith in my father, who sent him to die. I will go back with him. I will be a loyal and obedient son." And then appeared a great army that had escorted the elder brother, and had waited in ambush the result of his mission. Against this power the master was powerless, and with shouts of triumph the soldiers accompanied the brothers to their father's house.

They found the father waiting to welcome them. He had a feast prepared at which his wandering, wayward son was the honored guest. He clothed him in royal robes. He placed a crown of gold upon his head. He built for him a city whose foundations were precious stones, whose gates were pearls, and whose streets were transparent glass. There were trees bearing all kinds of luscious fruits, and a fountain of life. month, and their leaves healed all kinds of sickness. So that there was in that golden home no pain, or sorrow, or crying, or death. O, how glad that younger brother was that his elder brother came and redeemed him. O, how grateful he was to him and to his father for all that they had done for him. O, how happy he was in that beautiful home!

Now, is there any story in the most glowing fiction of the day more touching and more wonderful than this? It exceeds the tales of fairy-land and the Arabian Nights. And yet all my readers know that it is true. It is but a meager epitome of the story of the cross. It is only a faint and feeble presentation of the love of Christ for sinners, and of the love of God in Christ for those who despise and reject him.

And the moral is evident. Readers of romance, there is no book so full of what you admire and love as the Bible. And while other wonder books are false, it is not only true, but true for you. It comes with a personal appeal. It tells not only of a father, but of your father, of your elder brother, and of the home that may be yours if you will only believe in the love of him who died to redeem you.—Obadiah Oldschool, in Interior.

The Divinity of Christ.

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." 1 John 2: 22.

Jesus Christ, the Lord and Savior of mankind. He is called Christ (anointed) because he is anointed, furnished, and sent by God to execute his mediatorial office; Jesus (Savior) because he came to save his people from their sins. The divinity of Jesus Christ is evident, when we consider, first, the language of the New Testament, and compare it with the state of the Pagan world at the time of its publication. If Jesus Christ were not God, the writers of the New Testament manifested great injudiciousness in the choice of words, and adopted a very incautious and dangerous style. The whole world, except the small kingdom Juda, worshiped idols at the time that Jesus Christ came into the world. The evangelist who wrote the history of Jesus Christ, and the apostles who wrote the epistles to various classes of men proposed to destroy idolatry, and to establish the worship of the true and living God. To effect this it was necessary for these founders of

Christianity to avoid confusion and obscurity of language, and to express their ideas in a cautious manner or style. The least expression that would tend to deify a creature, or countenance idolatry, would have been a source of great error.

In the New Testament we find (John 1: 1): "The word was with God, and the word was God." "God was manifest in the flesh." 1 Tim. 3: 16. "God with us." Matt. 1: 23. "The Jews crucified the Lord of glory." 1 Cor. 2: 3. "Jesus Christ is Lord of all." Acts 10: 36.

These are a few of the many propositions, which the writers of the New Testament lay down relative to Jesus Christ. Therefore they affirm the divinity of Jesus Christ. It is remarkable also, that the richest words in the Greek language are made use of to describe Jesus Christ. This language is very copious, and would have afforded lower terms to express an inferior nature; but it could have afforded none higher to express the true God. It is true, these writers addressed their writings not to philosophers and scholars, but to the common people, and therefore used words in their plain, popular signification. In the time of Jesus Christ, the Jews were zealous defenders of the unity of God. Jesus Christ and his apostles professed the highest regard for the Jewish Scriptures; yet the writers of the New Testament described Jesus Christ by the same names and titles by which the writers of the Old Testament had described the true God. Compare Ex. 3: 14 with John 8: 58. Is. 44: 6 with Rev. 1: 11, 17. Deut. 10: 17 with Rev. 17: 14. Therefore the writers of revelation ascribe to Christ the same perfections they ascribe to God. Further, consider the works that are ascribed to Jesus Christ, and compare them with the claims of God. Creation is a work of God. "By Jesus Christ were all things created." Col. 1: 16. Preservation is also a work of God: "Jesus Christ upholds all things by the word of his power." Heb. 1: 3. Baptism is an act of worship performed in the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28: 19. "We shall all stand before the judgment seat of Christ. That we shall be judged, we allow; but how do we prove that Christ shall be our judge? Because the apostle adds, it is written: 'As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.' St. Paul says: 'We shall all stand before the judgment seat of Christ.'"

In the next place consider passages of scripture have no sense, or a very absurd one, if Jesus Christ be a mere man. See Rom. 1: 3; 1 Tim. 3: 16; John 14: 9; 17: 5; Phil. 2: 6; Acts 22: 12, and 9: 17. But though Jesus Christ be God, yet for our sakes, and for our salvation, he took upon him human nature. This is called his *humanity*. That Christ had a true human body is evident from the sacred scriptures. Is. 7: 12; Luke 24: 39; Heb. 2: 14; Phil. 2: 7, 8; John 1: 14.

No mere man could have entered into a covenant with God to mediate between him and sinful men. He must be God to give virtue and value to his obedience and suffering, for the suffering of men or angels would not have been sufficient. Thus being God-man, we are encouraged to hope in him.

Farther, were he God and not man, we should approach him with fear and dread; were he man and not God, we would be guilty of idolatry to worship and trust him. Jas. 17: 5.

The plan of salvation, therefore, by such a mediator, is the most suitable to human beings. Here mercy and truth meet together, righteousness and peace kiss each other. Psalms 85: 10. That there are three distinct persons in the Unity of the Godhead, the gospel of Jesus Christ most assuredly teach us; that the one living and true God is spoken of as one in some respects and as three in others. Gen 1: 26; 2: 6, 7; 2 Cor. 13: 14; John 14: 23; Matt. 28: 19.

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THE BREATH OF PRAISE.

It is the very breath of life to some people. It is surcharged with more ozone for them than is the atmosphere of the freshest winter morning. They pine and wilt if just so much praise is not forthcoming. If their sermons fall flat, or their speeches are received without the usual applause, or the ordinary compliments concerning looks or efforts are withheld, the poor man or woman who lives on the praise of others becomes disheartened and morose. But let the same person make a happy strike in sermon, or speech, or newspaper article; let some skillful flatterer gain his ear, and how he brightens up and beams with good-nature on the world!—until the next word of disapproval or criticism falls upon his ear. We should be glad to speak an earnest word to warn our young